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W. T. Purkiser (Editor)

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Guidance

"Trust your great moments. Our world is full of shifting standards and ideas. Many conflicting voices are calling. The great moments of your life are those moments when through all the confusion God got a message through to you plain and certain. You saw things clear in eternity's light, the light of reality. The devil will try, or has tried, to blur your vision with dust and cloudiness; but if you will be honest with yourself, you know that in those moments you saw truth. You must hold to them as to your life; they are your life."

Bertha Munro

in "Not Somehow but Triumphantly"



General Superintendent Young

the dropout

FOR most of us the Christian race is not a 100-yard dash; it is a marathon. Endurance, steadfastness, and moving in the right direction are all-important. Then in the proper sense, every day is a day of continuing commitment.

Bunyan, a seventeenth-century Puritan, saw this clearly and wrote about it picturesquely in his immortal allegory, *Pilgrim's Progress*. He saw the Christian life as a journey from the City of Destruction to the Celestial City. There were enemies and besetments, with allurements and bypaths, right to the very gate of the City of God.

The Master himself insisted that purposefulness and determination were prerequisites for His way. He warned, "And ye shall be hated of all men for my name's sake: but he that shall endure to the end, the same shall be saved" (Mark 13:13). He pointed out in explanation that when men would build a tower it was first of all necessary to count the cost lest their unfinished foundation stand to mock their folly.

Every young Christian soon confronts a period of disillusionment, especially from the lethargy of some older Christians. Perchance someone he had counted on will turn back

from the Christian way. This affords a tremendous shock to the beginning Christian. Faith then becomes a true bulwark. Jesus, too, had warned one of His own inner circle of oncoming temptation but added: "But I have prayed for thee, that thy faith fail not" (Luke 22:32).

In the day of supreme testing, our ultimate strength is in God himself, for our faith is actually upon Him rather than in a body of truth. When the crisis is on, we dare not offer God our own emergency ultimatum rather than a humble trust. When He affords light for the day's walk, that is enough. His will then becomes our peace. Paul's word is also very fitting: "Let us keep moving in the same direction (let us mind the same thing)" *Philippians 3:16b, The Berkeley Version*.

Ignatius Loyola's prayer, written more than four centuries ago, fits our century too:

"Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any rewards, save that of knowing that we do Thy will; through Jesus Christ our Lord. Amen." □

ALL READERS who are married or under 25 or 30 years of age may be excused. But as you turn the page to an article which interests you, please be charitable and allow us single ladies the privilege of looking intimately into some of the facts, problems, hazards, and privileges which are peculiarly ours.

One of the divine acts of creation was the forming of a helpmeet for man. The express purpose and ultimate plan for womanhood was the giving of her total self in love and devotion to her husband and children. Yet there are scores of women to whom this is the supreme desire of their lives (apart from a right relationship with God) who are being denied its fulfillment.

In recognition of a minority within our ranks, we acknowledge that there are those who are single because they choose to be. A few are completely happy and can honestly say that they never know a lonely moment. They cherish their independence and are absorbed by their careers or callings. They would not forfeit their single status for the obligations of marriage and family responsibilities.

But the vast majority of our number will acknowledge, either publicly or privately, that they do not choose to walk through life's corridors without companionship. Helen Keller did not choose to be deaf and dumb. Fanny Crosby did not choose to be blind. George Washington Carver did not choose the discrimination of being a Negro. But each in his or her own status found a way to come to grips with unfortunate and unchangeable facts and in spite of them made indelible marks for good upon the world in which he or she lived.

Many well-meaning spectators sitting on the sidelines in the security of personal companionship are quick to console those less fortunate with the trite declaration that celibacy is "God's will" for some and they need only to submit to His will to find perfect serenity. But to those who have experienced the void of a heart that yearns for God-implemented expression and finds it not, this explanation will scarcely suffice. It is as logical as asserting that it is

not God's will for some robins to fly. Robins were made to fly. Women were created to be wives and mothers. Trying to reconcile these paradoxical circumstances with the will of God has become to many a desperate spiritual conflict.

We do not assume that physical handicaps, mental retardation, war, or crime in our streets are the will of God merely because they exist as a perpetual part of society. We recognize them as facts which have resulted from multiple and complex causes, some of which remain unexplainable mysteries. The single status of many ladies is likewise a fact which results from multiple and complex reasons.

War and occupational hazards have established an unbalanced ratio in the male and female population of our world.

The balance is tilted still farther by the fact that more women than men accept the claims of Jesus Christ upon their lives, and adhere to the biblical injunction not to be unequally yoked with unbelievers.

Many women, because of per-

sonal circumstances beyond their control, were forced out of the mainstream of competition during the prime years of marital selectivity.

There may be experiences and hindrances which have contributed to their situation which shall remain mysteries until we no longer look through a glass darkly and are no longer limited to a knowledge which is only in part. But to ascribe all of life's unexplainable or seemingly unchangeable facts to the will of God is neither piety nor wisdom.

Acceptance of facts and reconciliation to them does not eliminate all of the problems resulting from them. Single ladies must learn to adapt themselves to a society which is geared to a family setting. Most social, particularly formal, affairs are couple-oriented. This is often true even in church functions.

We must insulate our feelings against the cutting ridicule of a thoughtless public. Although most of us are good enough sports to take it good-naturedly, the fre-

• **By Eva J. Cummings**
Lincoln, Neb.



For Single Ladies ONLY

quent incisive remarks related to "old maids" are a constant reminder of the distorted attitudes which society has toward the unmarried woman.

If she is eccentric, neurotic, or noticeably independent, it is always because she is "an old maid." Even if there are no outward evidences of these characteristics, people suspect that there must be *something* abnormal about her or she surely would have married.

Song writers, theologians, and modern-day Job's comforters have loftily expressed the theory that they who know fellowship with God will never know the pangs of loneliness. No one knew a sweeter fellowship with God than did Adam in the Garden of Eden. God condescended to daily walk and talk with him. But it was God, the Creator of all life, who declared that it was not good for man to live alone (i.e., separated from human companionship). And so He gave him Eve.

Though we cherish the personal presence of the Lord Jesus Christ and know the fellowship of the Holy Spirit, this does not guarantee freedom from the loneliness which touches the lives of the majority of those who live without human companionship. This is a loneliness which is both acute and chronic: acute when literally alone, but chronic in the sense that even in a crowd we feel alone because we cannot relate to those whose interests and environments are so different from our own.

These are but a few of the problems which are common to the single lady. Perhaps there is no other status in life which demands quite so much self-discipline. We must resist the temptation to wrap ourselves in the shroud of gloom and to retreat to the dungeon of depression or despair. When we have the opportunity to be in the company of others, we need to guard against the molding of a one-side friendship where we want only to unload our cares on others but are unwilling to share their burdens. We are not the only people in the world with problems and ours are not as great as some of those with whom we may think we would like to exchange places.

Self-centeredness can so easily

envelop the single lady who has no other obligations and is fortunate enough more than adequately to finance her personal needs. Extravagant tastes, intemperate spending, the yielding to every whim or desire, the practice of acquiring luxuries in compensation for those emotional securities which we may lack are all danger signals. They lead to habits which could be very difficult to break should adversity strike or should marriage and the discipline of family living come later in life.

We can escape these hazards and others by taking advantage of the unique privileges which are also ours. We are totally free to love the unloved, and there are multitudes in this pitiful plight today. It may be a little urchin from an unchurched home who snuggles close beside you in church, or a next-door neighbor whose heart and home have been broken by the infidelity of her husband. It may be a shut-in or those much like ourselves who are looking for the security of friendships which make them feel that someone really understands and cares for them.

Love that is a genuinely ingrained part of our being will not wither and die. It will find a way to express itself. It will not withhold the giving of itself until it can receive in the same measure that it gives. It will overflow to quench the thirst of those who languish for it even if they are unable to return it.

Because we are free from family obligations, many of us who are gainfully employed have the ability to expand our own character and develop those qualities gained only through sharing, by investing in special missionary or charitable projects. Such adventures as assuming the regular support of an orphan can be not only a ministry of benevolence but can give purpose to living and yield an abundance of satisfaction to the giver.

We are also able to invest a greater portion of time and strength in Christian service because we are not bound by the demands of family needs. It is far better to lose ourselves in serving God and others than to find ourselves in the grasp of unhappy reminiscing or futile daydreaming.

There is always the possibility that our circumstances may change. If or when they do, to have lived a disciplined life will pay great dividends. But if they never change, let us not shrivel into spiritual dwarfs or personality pygmies. Let us determine that by God's grace we shall contribute love, courage, faith, and inspiration to others whom we meet as we walk single file toward that eternal home where they neither marry nor are given in marriage.

Even we will feel at home there. □

About the cover . . .

The many profound and scintillating phrases from the lips or pen of great Christians cannot be heaped into a moment.

But a moment can provide ample setting for one such utterance to share its wealth.

Add to these ingredients a common sheet of paper, a drop of printer's ink, and you have "Guidance" on the April 9 "Herald" cover, the words of Miss Bertha Munro from her book "Not Somehow but Triumphantly."

Dean Munro, as she has been known on the campus of Eastern Nazarene College since 1923, is now dean emeritus, but continues an active teaching ministry, this year completing 50 years of faithful service at ENC.



From the very beginning, students sought her out for prayer and counsel, and she was looked to as one after whom they could pattern their lives. At Founders' Day last October, Dr. Samuel Young described Dean Munro as a "symbol to hundreds of students both in what she is and in what she strives for."

In 1949 she completed an assigned task of drafting a statement of the philosophy of education for all Nazarene colleges. The essence of this philosophy was that our Nazarene institutions "are to consider their educational task as an academic program of standard quality interpreted with Bible holiness, or as the best in faith combined with the best in education . . ."

—Office Editor □

Suffering Is Inescapable

A MOTHER stands at the bedside of an only child stricken with polio and asks, "Why?" A husband watches his wife grow weaker day by day from the ravages of cancer and asks, "Why?" A young father dies of a heart attack, leaving behind two small children, and the widow asks, "Why?" Wars bring unmeasured suffering, and humanity asks, "Why?"

Jesus knew well this word. It was His word amid the darkness, the pain, and the anguish of Calvary.

Our Lord suffered on that Cross. The Eastern sun beat down upon His broken body, and a burning fever sapped His waning strength. The mocking crowd surged at His feet and hurled insult after insult at Him. His friends had forsaken, denied, and even betrayed Him.

Compelled by indescribable pain and loneliness, Jesus lifted His face to the heavens and flung His "Why?" against the darkness: "My God, my God, why hast thou forsaken me?"

This cry was not a piece of playacting. It was the cry of a tortured Soul who, in one terrible moment, experienced the concentrated anguish and despair of mankind.

The cry of Jesus matched the darkness that hung over the earth, for it was the cry of a lonely, heartbroken Man passing through the dark, purifying night of suffering. In all the Scriptures there is no verse more difficult to explain than this one. But our Master was never closer to the suffering heart of humanity than when He uttered this cry.

Suffering is inescapable. Never mind, for the moment, why it is so. It is the fact of it that we need openly and honestly to face. "Yet man is born unto trouble, as the sparks fly upward" (Job 5:7). "... In the world ye shall have tribulation" (John 16:33). "Think it not strange," cries Peter to his comrades, "concerning the fiery trial which is to try you" (I Peter 4:12).

Suffering can destroy us or it can bring to us the riches of eternity. It can embitter us or it can sweeten us. It can drive us to desperation or it can lead us to God.

He who rests in the goodness of God, whose faith is anchored to the wise care of a Heavenly

Father, cannot be driven to despair by the wounding thrusts of life's cruel experiences.

The worst thing that can come to a person is to sink into self-pity. Self-pity makes suffering a tragedy; it breeds bitterness and resentment; it poisons faith and strangles hope. As the years go by, the people who yield to self-pity becomes antisocial, filled with frustration, hostility, and guilt.

Both Loyd Byron and Sir Walter Scott were lame. Byron, embittered by his lameness, brooded over it until he hated it, and he lamented his fate to his dying day. He became sour, cynical, and ill-tempered. The zest and joy of life were lost to him.

Scott, on the other hand, never complained or spoke a bitter word about his disability. He accepted his lameness as something with which he had to live, and he rose above it to become a radiant person. It is not surprising, therefore, that he received a letter from Byron that contained this sentence: "Ah, Scott, I would give all my fame to have your happiness."

Someone has said, "Paul, with a thorn in the flesh, was a far more gracious character than Saul of Tarsus, untouched by irritation." It is said of Jesus, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:8-9).

Cooperate with God. Let suffering have its perfect work. Your suffering has not come to you for His pleasure but for your good. This makes you a son, a daughter, indeed. Your trouble rightly borne will yield the "... peaceable fruit of righteousness ... Wherefore lift up the hands which hang down, and the feeble knees" (Hebrews 12:11-12).

Our God reigns. He does all things well.

With patient mind by course of duty run;

God nothing does or suffers to be done

But thou wouldst do thyself, if thou couldst
see

The end of all events as well as He.

This kind of trust will yield Christian fruitage. Trust all things in God's hands. He knows what is best. □

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W. T. PURKISER, Editor in Chief
GEORGE L. SMITH, Office Editor
PHILLIP BLAIR, Staff Artist

Contributing Editors:

SAMUEL YOUNG EDWARD LAWLOR
V. H. LEWIS EUGENE L. STOWE
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General Superintendents
Church of the Nazarene

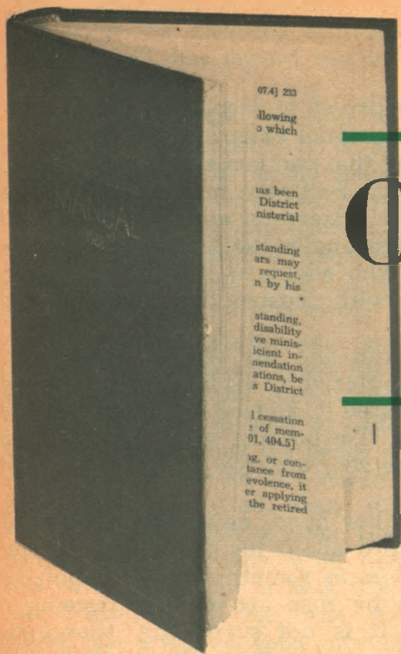
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OUR "MANUAL"

... its use and value

happiness, and continuity of the church.

The Foreword of any book is a fairly accurate guide to its purpose and contents. Here, in part, is the Foreword of the *Manual*:

The 1968 *Manual* is both a historic document and a handbook for ready reference in all matters pertaining to the church's life and service. It contains a brief history of our church, a summary of doctrine, standards of practical ethics, the outlines of our basic church polity, and detailed procedures of church government.

For those called Nazarenes, the Bible is the Word of God and the supreme authority and source for all spiritual truth. The doctrines of our church are based upon the Bible, and have been brought to us out of the experience of the historic Christian Church. We believe in all the cardinal doctrines of the evangelical Church, but we also carry a sense of mission to present and conserve the doctrine of heart holiness as an experience to be received and as a life to be lived. The church is committed to an evangelistic outreach that will make her witness vital in every generation and to all nations.

The ethical standards of our church are well expressed in the General and Special Rules. They should be followed carefully and conscientiously as guides and helps to holy living. Those who violate the conscience of the church do so at their own peril and to the hurt of the witness and fellowship of the church.

Our church government reveals synthesis and balance between local congregations and connectionalism. We believe in responsible leadership by duly elected superintendents, on the district and general levels. In practice, our government is representative. There is a balance of ministers and laymen in the General Assembly, and in the membership of the General Board.

The General Assembly, which meets every four years, is the one lawmaking body of the church. No major change has been made in the principles of church government by the new legislation enacted at the 1968 General Assembly. However, there are a number of changes based on experience and need. A few changes may be on an experimental basis, but always with a view toward greater efficiency and usefulness in service. . . .

A careful study of this book and adherence to its regulations will make for cooperative and effective service throughout our church. We commend it to our people everywhere. We are sure it will prove beneficial to all who would be "workers together with God" through the Church of the Nazarene.

All the essential elements for a sound church, a fruitful church, and a spiritual church are contained in this *Manual*.

It is no secret that our founding fathers held some divergent views at several points. Those whose background was rooted in a strong denominationalism had some differing views of church government from those who came from a congregational background. But they agreed on one thing—doctrine! Without qualification they were united on the doctrine of "second-blessing holiness." And because they agreed on doctrine they were able to hammer out a workable plan of church government.

The same can be said about the standards of practical ethics. It is true that some of our founders took what might be called "a strong legalistic position" regarding ethical conduct while others leaned toward the view of granting liberty to the individual to follow his conscience and his own interpretation of the ethical principles of the Scriptures.

But even in the midst of these

IN THE year 1948, I began my duties as a district superintendent in the Church of the Nazarene. I was overwhelmed with the responsibility which had been placed upon me.

I can still hear the gravel tones of Dr. Smee's voice as he said, "You will be starting out to visit the churches, to get acquainted with the people and the problems. Get yourself a good map, a set of district minutes, take your Bible AND your *Manual*—you'll need all of them!"

The road map provided necessary information on highways and mileage. The Journal supplied specific information relating to district directories, names and addresses of pastors and churches, and the official actions of the preceding assembly of that district. The Bible was my Companion for spiritual strength, enlightenment, and inspiration.

But the *Manual* gave me a sense of relatedness to the church as a whole with not only an agreed statement of belief but with an agreed statement of the conscience of the church regarding Christian conduct. It provided clear-cut and specific procedures by which the government of the church should operate.

I found that the *Manual* not only provided guidelines for an effective Christian witness but I came to realize more and more that an observance of its principles enabled me as a church administrator to make my greatest possible contribution to the spiritual health,

A general superintendent talks about the place and importance of the *Manual*. This is the substance of Dr. Coulter's address at the 1969 Superintendents' Conference.

"differences" they saw alike with regard to the basic elements of what the church should be. They agreed on the authority of the Bible with regard to ethics and behavior. They agreed that our system of doctrine must have its accompanying systems of ethics. They agreed that the church had a God-given responsibility to lift the moral and spiritual levels of society.

Their agreements were greater than their differences. Perhaps they were not nearly as far apart even on the issue of standards as some have pictured them to be. The marvel is that they agreed on so much and, as sanctified men, they came to agreement on a workable plan of government. So the statement in the Foreword is not without significance when it points out these facts: "Our church government reveals *synthesis and balance* between local congregations and connectionalism. We believe in responsible leadership by duly elected superintendents, on the district and general levels. In practice our government is representative. There is a balance of ministers and laymen in the General Assembly and in the membership of the General Board."

This principle of synthesis and balance is evident in the ethical standards of the church as expressed in the General and Special Rules. "The phrasing is a monument to the abilities, wisdom, and spiritual insight of our founding fathers" (*Guidelines for Conduct*, Du Bois). They saved us from the dangers of a private, self-constructed code of ethics with no firm base in objective truth, on the one hand, and an autocratic, totalitarian method of controlling human behavior on the other which might produce outward conformity but without inner, personal, moral choices.

They were guided by the Bible, which they accepted as the final Authority in all matters of Christian living. They were influenced by the Christian conscience of spiritually-minded men and women across the years. Wesley's concept that "no one could have the experience without finding it necessary to live a life of discipline and good behavior" found expression in the General and Special Rules in the *Manual*.

In the *Manual*, the church has a

document that is sane, sound, and scriptural. It links us to the historic Christian Church and especially it relates us to the Wesleyan theological position. But the *Manual* is relevant to our times, giving us regulations for "cooperative and effective service throughout the church" and keeping us properly related to our God-given mission in the world.

We have come to a most crucial point in the life of the church with relation to the *Manual*. We cannot escape the revolution which is now in progress in our society. The mood of the day is dissent, rejection of authority, opposition to the "establishment."

To many, the *Manual* stands for discipline, authoritarianism, restraints, and these are unpopular concepts in these times. Many of our young people are caught up in the liberal trends of the day and without firm spiritual foundations or deep personal convictions find themselves opposed to a *Manual* which appears to be demanding and restrictive.

Some choose to live in defiance of *Manual* requirements. Others advocate changes because, they say, people are not living according to the standards anyway. There is a subtle suggestion that rules restrict growth—a premise which is false and misleading.

We are all aware of the fact that there has always been and perhaps always will be some rebellion

against the requirements of the church. But, in our day, the questions are being shouted out loud where once they were whispered. Opposition is more militant and the current philosophy of destruction of the *status quo* whether a better alternative is available or not is a factor which carries over into the church.

If the questions are being "shouted out loud," it's no time for whispered answers. Some of us have not even whispered—we have been silent! We have come to a time when reasonable, intelligent, and biblical instruction must be given.

Because of fear of being labelled "legalists," some have evaded their responsibility to instruct and to inform their people and the *Manual* has become a forgotten book. Some have been caught up in the spurious logic that to emphasize rules is irrelevant in these times. In some cases the *Manual* is defended and upheld in such a dogmatic, authoritarian, critical attitude that people are driven to a position of resistance or rejection.

One of the pastor's duties during the church year is to "read the Constitution of the Church of the Nazarene and the Special Rules contained in Paragraphs 1-25, 32-37, both inclusive," or "to have this section of the *Manual* printed and distributed annually to members of the church." No doubt

...lest we forget the sacrifice



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many sincerely comply with this requirement. Perhaps some evade or omit this responsibility.

Where there is slackness in giving proper instruction and guidance to new members, only misunderstanding and ignorance of the *Manual* can result. No society can long exist, no matter how cleverly devised, no matter how democratic in character, unless it is undergirded by the knowledge, commitment, and agreement of its members to certain values and beliefs.

Therefore, a mere perfunctory reading of the *Manual* is not enough. Young people, particularly, need to know why the church takes certain positions regarding matters of conduct and why we are committed to the Wesleyan position on the doctrine of heart holiness. Nazarenes should be a people who believe in something, care about something, and stand for something.

One of our Publishing House salesmen tells about his conversation with one of our leading pastors who wanted to purchase four

or five *Manuals* for new members. He challenged him to order two dozen, so that he would have some to sell to his board members. To the pastor's surprise, he found that out of a board of 25 there were 15 who did not have a *Manual*.

We recognize that a mere mechanical acceptance of the *Manual* is not the ideal. We agree that rules are not enough. Our people must have spiritual discernment, spiritual commitment, and above all, a vital experience of divine grace. Adherence to the *Manual* must come from an inner experience with God and a sincere desire to be an effective instrument in the performance of God's will through the church.

The church does not desire a mere outward conformity, but she wants her people to live on the highest possible level of Christian ethics and to be of the greatest possible service to God's kingdom on earth. Isn't it time that we declare our allegiance and commitment to this book on every college campus, local church, and district and general gathering throughout

the church? Isn't it time to declare that every member and every institution of the church shall operate in harmony with the spirit and letter of this *Manual*? Isn't it time to rebuild respect and reverence for the *Manual* where necessary, so that the vital thing we call "Nazarene spirit" may be maintained and strengthened?

Our people have a right to expect that we shall be informed ourselves and that all the affairs of the church shall be administered according to the provisions and guidelines of the *Manual*. Careful adherence to the procedures of the *Manual* will save us from confusion and misunderstanding and guarantee our stability and progress in the future. To know and to adhere to proper procedures of the *Manual* in matters such as pastoral votes, property transactions, and rules of procedure in disciplinary cases will build confidence among our people and protect the best interests of all.

This quadrennium could be the opportune time to make an all-out effort
(Continued on page 12)

Parent-Child Quarreling

SOME children quarrel. Some adults quarrel. Some quarrel more than others. Some children quarrel with their parents, and some parents quarrel with their children.

Quarreling is a method of getting your own way by irritation when you lack the authority or power to get it otherwise. It is the process of nagging, repeated demanding, needling, and irritating another until he wearies of it and yields. When two children quarrel they are usually on quite equal grounds and the best quarreler wins. Sometimes one child will appeal to a parent to join him, so that he can introduce an overwhelming power on his side.

Sometimes parents, lacking the maturity of method or the strength of personality to support their mandates, otherwise resort to quarreling with their children. They fuss at or repeatedly command the child, raising their voices, whining, crying, making threats, or by other annoying methods try to weary the child into conformity. The child on the other hand resorts to the same tactics hoping to break the parent down. Such

methods make all participants very unhappy and breed mutual disrespect.

When a parent resorts to quarreling with a child he is immediately at a disadvantage, for the childish behavior is more befitting the child than the adult. Adults seldom win quarrels with children. When the child learns of this advantage, he will take every possible advantage of it. The child having nothing else to do can persist longer than the busy parent and is likely to walk off with the spoils.

Children want to admire and respect adults. They want to be proud of the strength of their parents. They soon learn to cooperate with a parent who studies issues carefully, asks any necessary questions, knows his reasons, and explains the firm answer he gives.

Quick, unstudied answers put a parent at a disadvantage. Children want a parent to be consistent day after day, not lenient one time and stern the next. They want a parent to have a strong will which will back up their own wills until they are able to adequately control themselves. A quarrelsome parent will soon teach a child to be quarrelsome and unhappy. □

SO THIS IS LIFE

By Milo L. Arnold
Colorado Springs



Heart Purity by FAITH

A WOMAN was struggling at an altar to be sanctified. After an hour of prayer, counsel, and encouragement, she looked up at the minister in disgust and said, "Now don't tell me to take it by faith." It is evident she did not realize what she was saying, for there is no other way to be cleansed.

Bible Commentator George McLaughlin says that one of the most important statements to be found in the New Testament is found in Acts 15:8-9: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."

In this passage, Simon Peter is comparing the experience of Cornelius at Caesarea with that of Pentecost.

There are some interesting likenesses between those cleansed at Pentecost and those cleansed at the house of Cornelius. All of them were justified, God-fearing people. They were reminded by God that there was something more needed. None of them had ever seen one cleansed as a pattern to follow. Not one of them had heard a testimony as to how they were to feel when cleansed. They had no idea how the witness was to come. The more one thinks on this, the more convincing it is that all this was to their advantage.

In the final analysis, all they had was a strong faith. This was all they needed to experience heart purity.

The 120 in the Upper Room at Pentecost and Cornelius had faith in the word of God. If someone could have asked them why they were in the Upper Room, or had sent for Simon Peter as Cornelius did, they would have affirmed their faith in God's word.

Jesus had given explicit instructions to His followers "not to depart from Jerusalem, but wait for the promise of the Father."

Cornelius could explain his strange instructions to his servants, as recorded in Acts 10, only in terms of his faith in the word of God. Faith operating in the word of God was effective, for we read in Acts 10:44, "While Peter spoke these words, the Holy Ghost fell on them which heard the word."

We have the Word of God in which to put our faith today. Jesus' prayer is recorded in John 17:17, "Sanctify them through thy truth: thy word is truth." We



have faith-grounding words in Hebrews 13:12 and I Thessalonians 5:23, respectively: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate"; "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus Christ." If our hearts are ever purified, it will be because we put our faith in the Word of God.

The heart-purifying experience at Pentecost and at the house of Cornelius was consummated because of faith in a work also. In both cases there was clear understanding that there was a further work for them. They had lived close enough to God for Him to reveal this to them.

This further work is first of all a cleansing work. It cannot be taken lightly that Simon Peter emphasized that their hearts were purified by faith. Heart cleans-

ing is the need of every justified child of God.

It is also a work of empowering. Jesus had promised power from on high. This second work of grace cannot be explained solely on human terms. There is a supernatural power promised and given to the sanctified.

Faith in the possibility of this work causes one to seek its fulfillment in his heart. For Jesus said in Matthew 5:6, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." It must be sought after by presenting ourselves unto God (Romans 12:1). This includes complete dedication and surrender. Faith is the final element in seeking this work.

Faith in a warranty, or promise, held them steady and brought the victory. The disciples in the Upper Room did not leave after five or six days, for they had a promise that the Spirit would come upon them. Cornelius made ready his entire household, for he had a promise that one was coming to show him the way and what he ought to do.

Everyone who is ever cleansed or sanctified must have this kind of strong faith in God's promise. He has said, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord" (II Corinthians 7:1).

There is no easier or harder way to have one's heart purified. It was then, and forever will be, hearts purified "by faith." All that is involved in faith in His Word, faith in a work, and faith in a warranty combine and fulfill man's part in the plan for entire sanctification. God will do the rest—purify the heart. □

Editorially Speaking

• By W. T. PURKISER

Authentically Human

It is the curse of humanity that it may become less than human. There is much in our world today which conspires to betray our destiny as creatures made in the image of God.

Many forces join to depersonalize the human being. Part of the ferment of discontent and rebellion we witness today is directed against a society that reduces people to the level of things.

The industrial revolution started it, when a man became little more than part of the machine at which he worked. Automation has accelerated it until more and more people work at jobs that have less and less meaning for them.

While efficiency may demand it, there is actually something pathetic about the way we all tend to become numbers.

To the government, I am 574-22-7343. To the telephone company I am 913-888-5699. To the bank I am 412-470-133-694—and those aren't dollars or cents, either! To the public library I am A34758-14. To the American Express Company I am 040-063-327-5. And I live in 66214.

Much more serious are the pressures which would squeeze us into the mould of the age. We are bombarded on every hand by influences that would make us conform to the great masses of society in what we eat, how we live, what we buy, how we dress, and even the way we think.

Nor is the answer that of the so-called "subculture." The hippy who takes false pride in his non-conformity is thoroughly bound by the stereotype of his own group.

J. Russell Gardner tells of eating in a lodge in a resort area that had been pretty completely taken over by the "flower children." One of the hippy girls evidently had sore feet, and was wearing sneakers when she came to join her companions. But before they would let her sit down with them, they demanded that she take off her shoes.

As Robert Fitch has commented, the youths in some of these groups all look the same, dress the same, act the same, and even smell the same.

Behind and beyond these sociological pressures is the moral gravitation of the unregenerate heart. Man's natural direction is not upward. It is downward toward the level of the beasts and—tragically—lower.

GOD'S PURPOSE in Christ is to so free us from the accretions of sin and society as to make us authentically human. There is a real sense in which salvation is "redemption," buying back or restoring to a condition of being that had been lost.

Francis Schaeffer has put it this way: "When we use the phrase, 'it is only human', we are usually referring to something sinful. In this sense, the Christian should feel a calling *not* to be 'human'; but in a more profound sense, the Christian is called to exhibit the characteristics of true humanity, because being a man is not intrinsically being sinful man, but being that which goes back before the fall, to man made in the image of God. Therefore Christians in their relationships should be the most *human* people you will ever see. This speaks for God in an age of inhumanity and impersonality and facelessness."

We should always remember that it is sin which makes stereotypes. As C. S. Lewis once put it, the saints are all delightfully different.

God does not create with moulds and patterns. Each individual life has something important to add to the whole of existence.

Emerson remarked that a man should never try to make another into a copy of himself because one person of a kind is about all the world can stand. The other side of that truth is that the world does need that one person.

This is no reason to affect some strange and bizarre manner of life or appearance. It is reason to be content to be what the grace and wisdom of God has designed each to be.

The whole point finds striking illustration in Paul's discussion of the Church in I Corinthians 12. Against the tendency to think that even Christians should all be stamped out of the same mould, the Apostle asserts that all are members of one Body but all have gifts and combinations of gifts that make them unique and individual. The striking thing is, these differences are not designed to divide the Body into cults or cliques, but to cement its unity by that which every part can supply to the full life of the whole.

As one fellow said, the Church is not a trumpet corps with everybody playing the same part on the same instrument. It is an orchestra, with many parts and many different instruments. How silly then for the piccolo to try to play in the tuba section!

God has much to say through us to the age in which we live. Certainly at least one of the things He has to say is that by making His people authentically human, His grace is an answer to the "inhumanity and impersonality and facelessness" of these times. □

Continual Surrender—Continual Trust

Hannah Whitall Smith in her widely hailed holiness classic, *The Christian's Secret of a Happy Life*, somewhere says that in the ongoing life of holiness, man's part is continual surrender and continual trust.

If this be not all of it, certainly it is a major part. There is a "once-for-all" surrender in the moment of full consecration, and there is a "once-for-all" act of appropriating faith. But the going and growing life in the Spirit requires that we continually surrender and continually trust.

Holiness is not only a work of grace, it is the workings of grace. It is not only an act of God. It is a relationship begun at a given time and place and renewed and maintained day by day.

This is so familiar to us in human relationships that it is hard to see why we find the idea so difficult in our relationship with God.

There is, for instance, an obvious difference between a wedding and a marriage. The wedding is a "once-for-all" event, permanently identified with a time and place, a calendar and a geography.

The wedding is unrepeatable. By its very nature, it establishes what both God's law and human ideal intend to be a permanent union.

But the marriage is not a once and for all event. It is an ongoing relationship. When the wedding is over, there is nothing more we need to do about it. But we have to work at the marriage.

The wedding may take place in church or chapel. The marriage is lived daily in the home and its implications pervade every other possible association between men and women in the shop, the office, the school, the marketplace, or wherever people work or play or are together.

The wedding is history. The marriage is biography. The wedding is soon completed. The marriage never ends "till death do us part."

NEED IT BE SAID that homes which fail do not fail at the time of the wedding, but in the course of the marriage? And when they fail, 99 times out of 100 it is not because they could not succeed but because one (or usually both) of the partners does not "work at the job."

The test comes not during the beauty of the wedding. The test comes when "moonlight and roses turn to daylight and dishes." The test

comes after the "billing and cooing," when there are too many bills and not enough "coo's."

"Which things," as Paul would say, "are an allegory."

All that is true about the wedding, and more, is true about the moment when the child of God first enters the fullness of the blessing of the gospel of Christ. It is "once-for-all." It begins what is meant to be a permanent state of affairs. It has a time and a place. It is complete. It alters everything that happens, every relationship and every decision, that is made afterward.

And all that is true about the marriage, and more, is true of the processes wherein God works in us to will and to do of His good pleasure. The life of holiness is a daily life in the home, the shop, the office, the school, the marketplace. It is not history, it is biography. It is never completed. It never ends.

Just as you can't have a marriage without a wedding, so you can't have the ongoing life without the crisis that initiates it. But just as the wedding has little value unless it is followed by a sound marriage, the crisis doesn't mean much unless it is the beginning of a deepening and ever richer relationship.

On the human side, the most important ingredients of that relationship are, as Mrs. Smith stated, continual surrender and continual trust. These are really two sides to one attitude, for we cannot really trust if we do not continually surrender nor can we really surrender to One we do not fully trust.

Consecration is largely a matter of promise. It looks toward tomorrow. But when tomorrow becomes today, then the promises must be kept and what was implied in the consecration must become real in the life.

Faith, on the other hand, is real only in the present. Yesterday's believing is worthless unless it is followed by today's trust—and the failure to see this is the major mistake of "eternal security." Every promise of salvation by faith in the Bible very carefully puts believing in the present tense.

Continual surrender and continual trust—neither without the other, and both coupled with the power of the Spirit—this is the secret of the serenity and rest our restless age so much needs. □

The Biblical doctrine of the Holy Spirit comes to us amidst the revelation or redemption. Jesus proclaimed, "He shall glorify me: for he shall take of mine, and shall shew it unto you." The office of the Spirit is to make real to the believer what the Son of God accomplished by His life of obedience and by His suffering and death.—Selected.

Our "Manual" . . .

(Continued from page 8)

fort to counteract the erosion of respect and observance of the *Manual*. We believe that it is both possible and desirable as holiness people and as Nazarenes to live by the *Manual*. It records the glorious heritage of the past. Its summary of the essential doctrines of our faith is complete and scriptural. Its standards of Christian ethics are not only true to the consensus of the conscience of holy men and women of the past but consistent with the conscience of enlightened and Spirit-filled Christians today. Its procedures of church government are tried and true methods by which the church can maintain her greatest witness and extend her borders throughout the earth.

The Bible is, of course, our final Authority. It stands over and above any other document, and above the notions of people. But for Nazarenes, the *Manual* is on the next rung to the Bible. We have covenanted "to give ourselves to the fellowship and work of God as set forth in the General Rules and Special Rules of the

Church of the Nazarene." We believe that we can glorify God best in a wicked world and extend His kingdom most effectively as we adhere to the principles and guidelines of the *Manual*.

In the *Manual of the Church of the Nazarene* published in 1903, by the Nazarene Publishing House in Los Angeles, Calif., Dr. P. F. Bresee wrote: "As the doctrines and usages of the church of which we are members should be familiar to us all, we trust that this *Manual* may be in the home of every Nazarene, and be carefully studied by them.

"Praying that the church may be clear in doctrines, strong in faith and rich in Divine anointings, we remain your affectionate fellow worker. P. F. Bresee, General Superintendent."

The fulfillment of these purposes is even more urgent in 1969 than it was then.

All of you have a road map. All of you have an assembly journal. All of you have a Bible. All of you have a *Manual*. You'll need all of them in the building of the kingdom of God through the Church of the Nazarene. □

EXCITING NEWS FROM CHURCH EXTENSION

¾% INTEREST BONUS

Dr. R. W. Hurn, Home Missions secretary, announces that approval has been granted for a ¾ percent per annum bonus on all savings deposits in the General Church Loan Fund, to be paid with the October 30 semiannual interest payment. The effective rates paid on deposits during 1969, including the bonus, will be:

4¾% on deposits of less than five years

5% on deposits of five years or more

5½% on deposits of \$10,000 or more for at least five years

SAVINGS PASS \$2 MILLION

In January, total savings deposits in the General Church Loan Fund passed \$2 million for the first time. In nearly 22 years of operation, Church Extension has loaned over \$8,400,000 to 717 churches, without a loss.

MORE SAVINGS NEEDED

One million dollars in new savings deposits are needed, to meet the building requirements of home mission churches and the \$400,000 in approved applications now on hand.

The annual financial statement of the General Church Loan Fund, submitted to the annual meeting of the General Board in January, showed total loan funds of \$3,752,627, including net assets of \$1,777,907. Total loans outstanding amounted to \$3,426,237. A Reserve Trust Fund of nearly \$250,000 is maintained for the protection of depositors.

Write to General Church Loan Fund, 6401 The Paseo, Kansas City, Mo. 64131, U.S.A., for full information on all savings and interest-earning gift plans.

OPERATED BY THE DEPARTMENT OF HOME MISSIONS OF THE
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GOLDEN PEDESTAL Book Selection



IT'S REVIVAL WE NEED

By C. WILLIAM FISHER

No Christian will dispute the thesis of this book. It IS revival we need. That is the crying need, the imperative in a long list of essentials of any church or denomination. Functional buildings and equipment, authoritative preaching, appealing music, aggressive outreach program, warmth of fellowship—all so important, but revival tops them all. The church needs revival for its own preservation, to sustain its own life. The thousands of sinful, careless, scoffing, pleasure-bent men and women who so urgently need Christ must be reached through revival.

Dr. Fisher discusses all of this briefly, convincingly, passionately. He knows the needs, for he has devoted his ministry to evangelism—to revival. He has seen the drift of other groups away from revival and the awful consequences.

He pleads, he warns, he leads the way.

Would that every member of the Church of the Nazarene would read this stirring message! 72 pages, paper.

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The Book Corner

RELIGION GOES TO SCHOOL

By James V. Panoch and David L. Barr. New York City: Harper and Rowe Publishers, 1968. 183 pages, \$5.95.

In the light of recent Supreme Court decisions it appears that religion has gone out of the public schools. However, this book has many suggestions about ways that religion can be brought into the public schools and still abide by the Supreme Court decisions.

The book makes two distinctions which are vitally related to the issues involved:

1) The Supreme Court ruled against the "practice" of religion but not against the "study" of religion. There is no limitation on the latter.

2) The Supreme Court ruled against the "imposing" of religion on pupils but not against "exposing" the students to religion. The latter makes room for educating students about religion.

The educative process makes room for the teacher to help the student understand a religious position, but it is out of order to try to persuade a public school student to accept a certain religious position.

The authors carefully examine the legal aspects of the problem, with emphasis on their meaning for the classroom instructor. This is followed

by a wealth of suggestions as to what is legal and proper regarding references to religion in public schools. Also, extensive listings of materials on this subject are presented.

This book is a "must" for public school teachers who are desirous of making religion a part of the educational program of the youth of our day.—MENDELL TAYLOR. □

CENTRAL OHIO DISTRICT PREACHERS' MEETING

The twenty-sixth annual preachers' meeting of the Central Ohio District was held February 24-27 under the direction of District Superintendent Harvey S. Galloway. Host church was Westlake (Ohio) Parkside, Rev. Phillip W. Kizzee, pastor.

Main speakers were Dr. Eugene L. Stowe, general superintendent, and Dr. William M. Greathouse, president of Nazarene Theological Seminary.

Other speakers included Dr. Stephen W. Nease, president of Mount Vernon Nazarene College, and Rev. C. G. Schlosser, also of MVNC.

According to Rev. Elbert R. Specien, reporter, "The inspiration and blessings received will be a genuine source of help and strength for many months in the future." He stated that Dr. Greathouse brought a series of messages on the meaning and scope of the Church, and Dr. Stowe's messages were so pertinent in their application to the individual needs of each minister and wife. The preachers' meeting closed with a Communion service. □



THREE BROTHERS CONVERTED IN THEIR 70's

Those insurmountable odds against individuals being won to Christ in the twilight years have pretty well been ignored by the Ashland, Ky., Church of the Nazarene. Thirteen persons have been won to Christ in their homes by the pastor and members during the past few months, five of which are over 70 years of age.

Saved, baptized, and uniting with the church on a recent Sunday were the Kaze brothers, shown in photo. They are Gaylord, 76; Homer, 72; and David, 70. Mr. and Mrs. Everett Hall, ages 78 and 73, respectively, were also won to Christ through home visitation. A group of 16 new members joined the Ashland church together, and 12 were baptized.

Mr. Gerald D. Hughes, member of the church board, states that the pas-

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KANKAKEE TEENS SING AT ILLINOIS HIGH SCHOOL. On a recent Saturday evening, the 60-voice teen choir from Olivet College Church of Kankakee, Ill., presented a concert of religious music in the Virden, Ill., high school gymnasium, which was well attended by people of the community and other churches of the Illinois District. The choir is directed by Larry and Linda Watson (shown at right in photo). The group stayed overnight and presented another concert on Sunday morning at the Virden Church. Rev. Stephen E. Gladding, Virden pastor reported, "Shouts and tears and genuine commitments were evidenced as the teen choir sang and spoke about the joys of the Lord."

tor, Rev. Clell B. Elliott, has pursued a vigorous program of visitation and home ministry since he arrived on the scene last August.

The Kazee brothers, according to Mr. Hughes, agree that it is wonderful to have found Christ as their Saviour in their twilight years, but wish they could have been saved 50 years ago that they might have helped many others into the kingdom of God. "They are certainly a blessing to the church, attending regularly and displaying a zest and a zeal uncommon in any age-group," said Hughes. □

50th ANNIVERSARY AT ALBUQUERQUE FIRST CHURCH

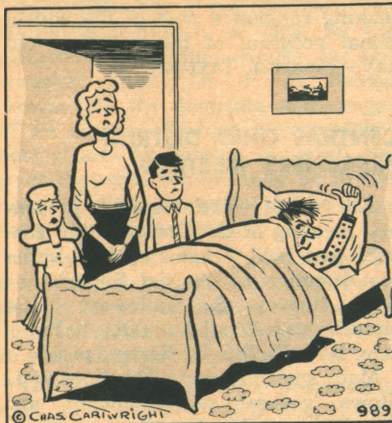
August 2 and 3 are the dates for the golden anniversary celebration at Albuquerque First Church. Special speaker will be Dr. Hardy C. Powers. Friends, former members, and former pastors who may be able to attend are urged to write the pastor, Rev. J. Melton Thomas, 6605 Bell, S.E., Albuquerque, N.M. 87108. □



Pro: "Herald Break"

... For many years as soon as the mail brought the *Herald* I have had my "Herald break!" Without coffee, too! I am so thankful for all of those who contribute the poems, personal experiences, and editorials. ... I am not able to be faithful in the services

Church Chuckles



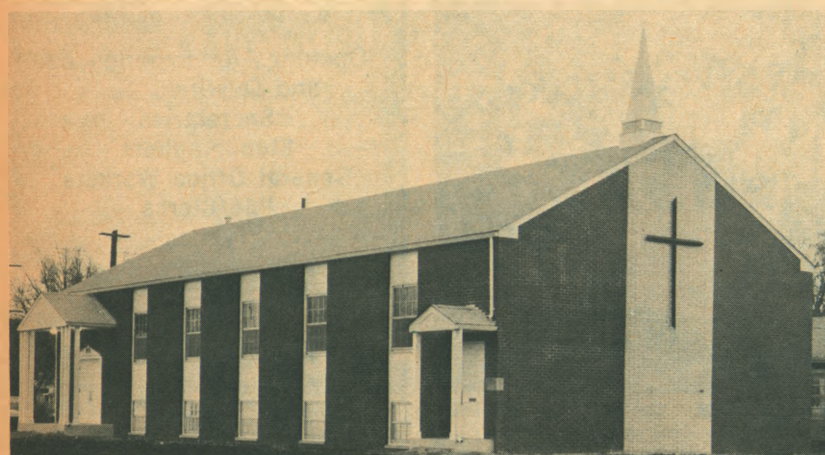
"Quit standing there quietly accusing me of not going to church with you. Remember, 'JUDGE NOT LEST YE BE JUDGED!'"

as I have been in years past which is another reason I love the *Herald*. . . Thanks for all the good reading in the *Herald* especially from this shut-in.

MRS. ENID GARRISON
Illinois

MOVING MINISTERS

Richard Lashley from Port Huron (Mich.) North Hills to Wayne, Mich.
Harold Liner from West Columbia (S.C.) Central to Shelbyville, Tenn.
John P. McIntosh from Tucson (Ariz.) Palmdale to Phoenix Westdale.



FIRST SERVICES in the new church building at Mishawaka (Ind.) South Side Church were held March 2 with 165 in attendance at the morning worship service, 153 in Sunday school and 60 in NYPS. Seating capacity for the new sanctuary is 220, and the building includes a pastor's study, nursery, and full basement divided into classrooms. Total cost of construction of the 36 x 80-foot, brick-veneered structure was \$47,500. Rev. Richard L. Fisher is pastor.

Let Your Choir Set the Atmosphere For One of the Great Anniversaries of the Christian Church PENTECOST SUNDAY

May 25, 1969

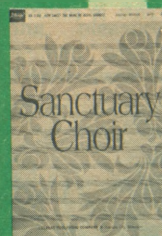
Choral Choir Arrangements

No church would think of Christmas or Easter without special music. As important a date as Pentecost is on the Christian calendar, would it not be significant for Nazarene choirs to present music emphasizing the experience of Pentecost on this day?

Any of these 10 meaningful numbers will prove a blessing to your choir and congregation alike. All arrangements are SATB.

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| AN-1-129 | Waiting on the Lord | 20c |
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Examination copies are available to any choir leader requesting them. Send for them RIGHT AWAY, so the arrangements most suited to your choir can be ordered in ample time for rehearsals. Your choir will want to sing selections in both the morning and the evening services.



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MORTGAGE-BURNING DAY at Huntsville (Ala.) First Church was a happy time for the congregation and for the men who burned the note. These men were (from left) John Porch and Floyd Rutlege, trustees; Rev. Melvin K. Shrout, present pastor; Rev. M. H. Stocks, former pastor when church was built; A. L. Deason and Charles O. Davis, trustees. In addition to paying off the \$22,000 mortgage, originally signed in 1960, the church has also spent \$10,000 for remodeling.

NEWS OF REVIVAL

LaFAYETTE, Ga., church recently enjoyed excellent attendance and God's anointing for each service of revival conducted by Rev. and Mrs. Carl Prentice, evangelists from Bethany, Okla. There were 47 seekers at the altar and revival still lingers within the church, according to Rev. M. H. Amburn, pastor. □

WHAT BEGAN AS A 5-DAY YOUTH REVIVAL was extended into four weeks at the Dayton, Ky., church as a result of a continuing spirit of victory and blessing in every service. Evangelist was Rev. Jerry Cline. A total of 107 bowed at the altar for spiritual help and the Sunday school attendance grew from 83 to 131 during the meetings. The church is expecting to receive a good number of new members into the church as a result, according to the pastor, Rev. Burl Hay. □

CHURCH SECRETARY Harry Marcorry of Bethany (Okla.) First Church writes that following Dr. W. T. Purkiser's three days of lectures on the Bethany campus, a

mighty outpouring of the Holy Spirit was experienced at Bethany First Church the following Sunday morning, March 2. Spontaneous singing led to spontaneous testimonies and Pastor Harold Daniels' preaching time was used for a spontaneous altar service as the altar and the first two rows of seats were filled with seekers. The evening service saw another great move toward the altar, and it was estimated that at least 100 sought the Lord for spiritual renewal in the two services of the day.

Said one lady during the closing testimonies, "What could be more blessed for one of the last services in our old church building than the visitation of the Holy Ghost in the services of the day."

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NEVADA-UTAH—Murray J. Pallett, 7849 Nantucket Dr., Salt Lake City, Utah 84121
NEW ENGLAND—Kenneth H. Pearsall, 180 Adams St., Quincy, Mass. 02169
NEW MEXICO—Harold W. Morris, 12316 Eastridge Dr., N.E., Albuquerque, N.M. 87110
NEW YORK—J. H. White, Box 179, Yorktown Heights, N.Y. 10598
NEW ZEALAND—H. S. Palmquist, 41 Cormack St., Mt. Roskill, Auckland, New Zealand
NORTH AMERICAN INDIAN—G. H. Pearson, 4229 North 16th Dr., Phoenix, Ariz. 85015
NORTH ARKANSAS—Boyd C. Hancock, P.O. Box 3189, Station A, Fort Smith, Ark. 72032
NORTH CAROLINA—Terrel C. (Jack) Sanders, Jr., 1108 Manchester Lane, Charlotte, N.C. 28212
NORTHEAST OKLAHOMA—E. H. Sanders, 5916 E. 47th Place, Tulsa, Okla. 74135
NORTHEASTERN INDIANA—Fletcher Spruce, 840 Kem Rd., Box 987, Marion, Ind. 46953
NORTHERN CALIFORNIA—E. E. Zachary, 205 Loyola Dr., Millbrae, Calif. 94030
NORTHWEST—Raymond C. Kratzer, 4305 Snow Mountain Rd., Yakima, Wash. 98902
NORTHWEST INDIANA—George Scutt, Box 350, Valparaiso, Ind. 46383
NORTHWEST OKLAHOMA—Jerald R. Locke, Box 887, Bethany, Okla. 73008
NORTHWESTERN ILLINOIS—Floyd H. Pounds, 116 W. Beverly Court, Peoria, Ill. 61604
NORTHWESTERN OHIO—Carl B. Clendenen, Jr., Box 286, St. Mary's, Ohio 45885
OREGON PACIFIC—W. D. McGraw, Box 16206, Portland, Ore. 97216
PHILADELPHIA—James E. Hutton, Box 513, West Chester, Pa. 19380
PITTSBURGH—Robert I. Goslaw, R.D. 5, Butler, Pa. 16001
ROCKY MOUNTAIN—Alvin L. McQuay, 1112 Parkhill Dr., Billings, Mont. 59102
SACRAMENTO—Kenneth Vogt, 4320 Winding Way, Sacramento, Calif. 95841
SAN ANTONIO—James Hester, 200 Gardenview, San Antonio, Tex. 78213
SOUTH AFRICA—Milton Parrish, P.O. Box 48, Florida, Transvaal, South Africa
SOUTH ARKANSAS—Thomas M. Hermon, 6902 Briarwood Dr., Little Rock, Ark. 72205
SOUTH CAROLINA—Otto Stucki, 5 Beacon Hill Rd., Columbia, S.C. 29210
SOUTHEAST OKLAHOMA—Glen Jones, 1020 East 6th, Ada, Okla. 74820
SOUTHERN CALIFORNIA—Nicholas A. Hull, 1235 E. Madison Ave., Orange, Calif. 92669
SOUTHWEST INDIANA—W. Charles Oliver, 228 Westwood Dr., Bedford, Ind. 47421
SOUTHWEST OKLAHOMA—W. T. Johnson, 7313 S. Douglas, Oklahoma City, Okla. 73139
SOUTHWESTERN OHIO—M. E. Clay, 3295 Glendale-Milford Rd., Cincinnati, Ohio 45241
SPANISH EAST U.S.A.—Harold L. Hampton, 16-09 George St., Fair Lawn, N.J. 07412
TENNESSEE—C. E. Shumake, P.O. Box 37, Goodlettsville, Tenn. 37072
UPSTATE NEW YORK—Jonathan T. Gassett, 400 Long Meadow Dr., Syracuse, N.Y. 13205
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 WESTERN LATIN-AMERICAN—Juan Madrid, 1570 North Holliston, Pasadena, Calif. 91104
 WISCONSIN—R. J. Clack, 2807 Waunona Way, Madison, Wis. 53713

NAZARENE CAMPS

April 20 only, WESTERN LATIN-AMERICAN, Nicholas Hull, evangelist. Juan E. Madrid, district superintendent.

DISTRICT ASSEMBLY INFORMATION

CENTRAL LATIN-AMERICAN, April 17-18. First Latin-American Church, 4123 Perez St., San Antonio 78207. Host Pastor: Cecilio Valazquez. General Superintendent: Dr. Orville W. Jenkins.
 HAWAII, April 17-18. First Church, 408 N. Judd St., Honolulu, Hawaii 96817. Host Pastor: Jack Nash. General Superintendent: Dr. Samuel Young.

VITAL STATISTICS

DEATHS

MRS. HILDA HENNE, 45, died Feb. 16 in Bismarck, N.D. Funeral services were conducted by Rev. W. S. Brown and Rev. Harry F. Taplin. Surviving are husband, Alvin; four daughters, Mrs. Tanna Moe, Mrs. Rita Faul, Tereasa, and Dianna; two sons, Russell and Donald; her mother, two sisters, and two brothers.

JOHN W. GORESH, 45, died Feb. 15 in Dayton, Ohio. Funeral services were conducted by Rev. T. W. Chenoweth. Surviving are his wife, Mary Jane (Ewing); one son, John; his mother, two sisters, and three brothers.

FRED J. VOSS, 75, died Feb. 16 in Oskaloosa, Ia. Funeral services were conducted by Rev. Jim Diehl and Rev. A. O. Sherrer. He is survived by his wife, Elsie; two sons, Paul and Hugh; two daughters, Virginia and Helen; and six grandchildren.

PEARL ESTER COVINGTON, 75, died Feb. 24 in Odessa, Tex. Funeral services were conducted by Rev. W. R. Lidzy. She is survived by two sons, Paul and Charles; three daughters, Mrs. Pauline Hembree, Mrs. Mildred Langford, and Mrs. Rosalie Cox; 13 grandchildren, 13 great-grandchildren, two brothers, and four sisters.

CORA (ELLSWORTH) FEESE, 79, died Feb. 27 in La Junta, Colo. Funeral services were conducted by Rev. James Norcross. Surviving are five daughters, Faye Lewis, Onie Wilson, Laura Lance, Fern Hill, and Gladys Barr; three sons, Floyd, Paul, and Francis; 26 grandchildren, 27 great-grandchildren, one sister, and two brothers.

BIRTHS

—to Richard and Billy (Jetton) Spindle, Fort Worth, a son, Blair Loran, Jan. 20.

—to Jerry and Beth (Fleming) Presley, Dodge City, Kans., a son, Mark Douglas, Feb. 28.

—to Mr. and Mrs. Johnny Blackburn, Kermit, Tex., a son, Johnny Edgar, Jr., Mar. 5.

—to John and Glinda (Carter) Williamson, Kansas City, Mo., a son, Brian Kendall, Jan. 7.

—to Merlin and Lenette (Hayes) Snowbarger, Watonga, Okla., a son, Barry Wayne, Dec. 28.

ADOPTED

—by Rev. Gerald and Helen (Griffin) Anderson, Federal Way, Wash., a girl, Cheryl Lynn, born Aug. 30, 1968.

—by Rev. and Mrs. Owen M. Burke, LaFayette, Ind., a girl, Cheryl Kay, born March 13, 1959, adopted Feb. 14.

MARRIAGE

Marietta Maish, Grand Rapids, Mich., and Dr. Donald E. Snow, Dayton, Ohio, at Grand Rapids, Mich., Mar. 1.

DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. V. H. Lewis, Chairman; George Coulter, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins, Eugene L. Stowe, Samuel Young.

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NEWS OF RELIGION

You Should Know About . . .

GENESIS QUOTATION WILL APPEAR ON "APOLLO 8" STAMP. The U.S. Post Office Department has revised its Apollo 8 commemorative stamp to include the words from Genesis, "In the beginning God . . ."

Originally the stamp was to show the earth from a lunar position, with the simple designation "Apollo 8." But, in response to numerous requests from across the nation, Postmaster Blount ordered the stamp revised to include the first phrase of the Bible.

He explained that the reading from outer space Christmas Eve by the astronauts has "become closely associated with the Apollo 8 flight in the public mind, and it seems eminently appropriate that [the quotation] should appear on the stamp commemorating the event.

"We believe," he said, "that the use of the suggested language will enhance the effectiveness of a stamp with which we are marking one of the most significant and dramatic events of our time." The stamp will be issued May 5. □

NOT MUCH TOBACCO IN THE "CABINET." According to "Newsweek," not one of the 12 members of President Nixon's cabinet is a regular cigarette smoker except Robert Finch. And Finch, formerly a chain-smoker, has cut his consumption of cigarettes way down since becoming Secretary of Health, Education, and Welfare. □

A LITTLE LATE. Four hundred and seventy-six years after King Ferdinand and Queen Isabella ordered the Jews expelled from Spain, the Spanish government declared recently that the order was void. □

"GOD CALLS RELIGIOUS BROADCASTERS TO WARN, CHALLENGE AND COMFORT PEOPLE WITH THE GOSPEL," Dr. Billy Graham told the twenty-sixth Annual Convention of National Religious Broadcasters recently in Washington, D.C. Final speaker at the convention, Dr. Graham stated that NRB contributed much to the freedom and strength of religious broadcasting. He added that in today's troubles, his own eyes were "not on a newspaper, a man, or even a change in administration, but upon Jesus Christ." □

ALCOHOL CHIEF CAUSE OF TEEN-AGE CRIME IN ST. LOUIS. Consumption of alcohol is "the most serious and uncontrolled problem" among teen-agers in St. Louis County, causing most of the juvenile crime and auto deaths, according to the St. Louis County Circuit Court.

An estimated 25 percent of the county's high school students have experimented with drugs, the court said, but noted that alcohol presented an even more widespread problem among county youths. □

BRIEF "SIT-IN" AT METHODIST SCHOOL. Some 500 students occupied buildings at American University in Washington, D.C., in a brief protest demanding that the school play host to self-styled president-in-exile Dick Gregory.

The students had asked the Methodist-related university to host the comedian's "inaugural gala" on March 4.

President George H. Williams said he would not reverse his original decision forbidding the use of two school gymnasiums for the mock inaugural. "We are not here," said Dr. Williams, "to serve as a convenient assembly place for activities unrelated or only remotely related to our educational program." □

IT SAYS HERE: "Do you realize we're raising a whole generation of kids who think Nehru was a fashion designer?"—"Changing Times." □

"... in the last days perilous times shall come . . ." (II Timothy 3:1-5).

ITALIAN CULTS led by an ex-priest and a prophetess said the world would end February 20. It didn't. Their new deadline was March 17.

JENNIFER ALBRIGHT, 19, is dancing at private parties to help put her husband Stephen through Bangor Theological Seminary.—"Christianity Today." □

Late News

MISSIONARY WILLIAM BROMLEY DIES IN NEW GUINEA

Rev. William E. Bromley, missionary in New Guinea, died suddenly from a heart attack on March 12. According to late word he "was buried in his beloved Jimi Valley in New Guinea," where he had served since 1958.

He is survived by his wife, Margaret Joan, a missionary nurse; and a son, John William, age three.

The Bromleys were members of the Australian District and had been doing an outstanding work in the isolated Jimi Valley area. They had over 100 converts baptized this spring, and Dr. George Coulter had dedicated three new churches there when he visited them just two weeks before Mr. Bromley's death. □

INDIANAPOLIS DISTRICT PREACHERS' MEETING

Unusual blessings were reported from the preachers' meeting held in February on the Indianapolis District.

District Superintendent Ross Lee presented a well-rounded program centered around the theme "God Is Able." Speakers were General Superintendent Orville Jenkins and Dr.

ONTARIO, CALIF., dedicated its new sanctuary recently with Dr. George Coulter as dedicatory speaker. District Superintendent N. A. Hull assisted in the ceremony before a congregation of over 400. Total seating capacity is 522. Cost of construction, including furnishings, was \$130,000, making total property valuation now in excess of 450,000. The church was organized in 1904 with A. O. Hendricks as first pastor. Present membership stands at 310. Average attendance in Sunday school last year was 328. Rev. Paul E. Simpson has served as pastor since 1964.



DISASTER FUND CHECK is presented to Rev. George E. Archibald (center) by District Superintendent Robert F. Woods, following the loss of Archibald's home by fire in Port Lorne, Nova Scotia, Canada. The check for \$814.70 came from special offerings received on the Canada Atlantic District. Archibald's pastor at the Port Lorne church, Rev. Douglas C. Woods, stands at right.

Gene Phillips, Iowa district superintendent. Their ministry was deeply appreciated by the Indianapolis District Nazarenes.

The inspiration and unity of this meeting will long remain in the memory of all who attended, according to Rev. Duane Landreth, reporter. □

OF PEOPLE AND PLACES

NAMED "REALTOR OF THE YEAR" by the Pasadena, Calif., Board of Realtors was Darrell L. McClain, for the past several years a member of the board at Pasadena First Church.

Chosen from among 30 nominees for the award, McClain was presented a trophy by last year's winner, Seibert Weissman, who described him as "a man with wonderful sensitivity . . . and the humble desire to serve well his fellowman."

McClain is an Ohio native, and before coming to Pasadena in 1954 served as a board member in Nazarene churches in both Arizona and Ohio. □



McClain

PASTOR M. J. FLOWERS of Knowles, Okla., church reports to highly commend the workers for their courageous and faithful spirit in supporting this small church in a community of rapidly declining population. Their Sunday school staff includes five Registered and one Qualified teacher with several others working on CST courses toward these ends. Pastor Flowers welcomes inquiries of retirees looking for an adequate community with a spiritually-minded church. □

TWA (Teen Week Activities) was the theme of Youth Week at the Columbus (Ohio) First Church, with four great services conducted by Rev. Jack Archer. Between 15 and 20 collegians and teens found definite victory at the altar. Other highlights included social activities, a banquet at which Ohio State football star Jim Otis was speaker, and an "all-city" teen-choir conducted by Mrs. Julie Slonecker. □

A SUNDAY SCHOOL CLINIC conducted by Evangelist and Mrs. J. C. Wallace at the Smyrna, Ga., church was an outstanding success, according to Pastor H. Lane Loman. The Wallaces covered in as much detail as possible all the programs the Church of the Nazarene has to offer and included methods and modes of getting this work done. The clinic closed on a Sunday morning with a heart-searching message on "Involvement." □

DR. LEON CHAMBERS will not be entering the evangelistic field full time as previously announced. He and his wife, Dr. Mildred Chambers, are joining the faculty of Mid-America Nazarene College in September. He will be holding revivals during the summers and on weekends. □

PORTLAND FIRST CHURCH was named "Sunday School of the Month" for March by *Christian Life* magazine, according to a news story in the *Oregon Journal*. The reward was bestowed "for excellence in the renewal of downtown ministry."

The average Sunday school attendance rose from about 220 five years ago to almost 600 even though the church had been called a "tough downtown situation." □

Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

GOD REVEALS HIMSELF IN THE BIBLE

(April 13)

Scripture: Hebrews 1:1-4; 1 John 1:1-4; John 20:30-31

Golden Text: John 20:31

A series of lessons on the Bible—how important, how timely! Walter Scott, when dying, cried, “Bring me the Book!” A dying world can find salvation and hope only in its message.

1. *The revelation of God* (Hebrews 1:1-4)

God spoke through the prophets. Their words, reduced to writing, are the Word of God. The Bible is divine speech in human language.

God spoke in His Son. Jesus is the Word of God, the enfleshed expression of the mind and will of the Father. As the “image of his person” and the Purger of our sins, Jesus reveals God to men. “He that hath seen me hath seen the Father.”

2. *The eyewitnesses to Christ* (1 John 1:1-4)

The New Testament is the declaration, the witness, of those who actually saw, heard, and touched “the Word of Life.” They had fellowship with the Father through the Son, and they wrote in order that we may have fellowship with them.

Not upon hearsay evidence, but upon eyewitness testimony, are the facts of the gospel established. These men were true and honest—they would not lie. They were Spirit-taught and, therefore, not mistaken. Their testimony may be unhesitatingly accepted.

3. *The function of Scripture* (John 20:30-31)

The written Word serves to reveal the living and personal Word. The gospel is addressed to faith, proclaiming Jesus as the Son of God and Savior of men, in order that we may have life. Through the Bible to Jesus Christ lies the way to eternal life!

Not the product of human insight or religious genius, but the Revelation of Jesus Christ—that is the Bible. Read it! Believe it! Proclaim it! For the Bible leads men to Christ who saves from sin—and no other word does! □

Conducted by W. T. Purkiser, Editor

I looked forward with great anticipation for the two sets of holiness commentaries, but I was greatly disappointed. So very often I come across comments similar to that on John 1:28, the location of Bethabara, and the commentators say in effect that this is wrong, there is no such place known today, in spite of the fact that this place is mentioned in Judges 7:24. And this is not an occasional thing, which I could overlook—but appears so often. Why?

You seemed to have missed the point. It is not that Bethabara did not exist in Bible times, but that we do not know the location now.

The *Beacon Bible Commentary* says, “Such indications of place are characteristic of the Fourth Gospel and are evidence that the author was certainly an eyewitness. The exact location of the place here mentioned is not known today . . .”

The reason the location of the town is not known today is that it long ago ceased to be inhabited; the buildings have crumbled into dust and have been

covered by the restless sands of the desert.

It does happen, of course, that archaeologists often find the ruins of cities long buried, and are able to identify them by their biblical names. This may yet be the case with Bethabara.

So it is not a question of the existence of the town in John's day. It is just that nobody now knows exactly where it was.

There's one thing worse than ignorance. That's pretending to knowledge we don't have.

Does the end always justify the means?

If I understand what you mean by “justify,” I would say the end alone never justifies the means. That is, a right end never makes the means right if the means is morally wrong or contrary to the explicit statements of the Scriptures.

In fact, if the only means available to an alleged good end are evil means, this is a good sign that one should take another look at the desirability of the end.

Paul said that the condemnation was just of those persons who claim that one may “do evil, that good may come” (Romans 3:8).

Actually, the most severe temptations a Christian faces lie in the realm of achieving right ends by the wrong means. This is seen clearly in the temptation of Jesus in the wilderness, where

the issue in each case was the use of wrong means to accomplish legitimate purposes.

For example, it was right and desirable to satisfy physical hunger with bread, but not when the only means to that satisfaction was to use powers for selfish ends that God had given to be used in the service of others.

In the great majority of cases, means require no justification. They are seen to be in harmony with the ends sought.

But when the means are seen to require defense, or are recognized as being out of harmony with acknowledged principles of right conduct, then either the end should be deferred until proper means can be found or there is something wrong with the end itself.

According to Genesis, light was created on the first day, but the lights in the firmament were created on the fourth day. If the sun wasn't created until the fourth day, how was there light on the first day?

Just a minor correction in terminology, which may not be so minor after all: the term “create” is used only three times in Genesis—in verse 1, of the material universe; in verse 21, of conscious animal life; and in verse 27, of man in the image of God.

All other times, the wording is “let there be” and “God made.” To *make* is to give new form to what already exists. To *create* is to bring into being something that had no previous existence. The difference is not accidental.

Most Bible students recognize that the Genesis account of creation was

written from the viewpoint of one who might have been present on earth through it all.

The light of the first day is cosmic light, the light of the millions of solar systems that we now know to have been part of God's creation of “the heavens.”

The “lights” of the fourth day, the sun and the moon, might well have become apparent for the first time through the clearing away of the very thick cloud cover with which it appears our earth was originally shrouded.

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Promotional supplies are important to the success of your VBS. Be sure to order two months before your school begins.

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BULLETIN FOLDER

This special bulletin has a full-color front-cover design. The other three pages are blank for use as a Sunday morning bulletin, in the closing program, or as a publicity letter. Imprinted: "Vacation Bible School." High-grade mimeo stock; shipped flat.

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A-1917 Indian Life Seals ... Pkg. of 96, 45c



V-169

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We are debtors to every man to give him the gospel in the same measure as we have received it.

— PHINEAS F. BRESEE

• WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

“By All Means...”

THE PRIORITY OF VISITATION

AN article entitled “The Church That Does Not Visit Will Vanish” appearing in the *Plymouth Pilgrim*, had some pertinent and church-shaking truth. Listen to this:

“It has been said that the church that does not visit will vanish! Certainly the growth of the Lord’s church in the number of souls saved is influenced greatly by the amount of visitation done by a congregation. It is not only important, but also necessary that members of a local church do some needed visiting every possible opportunity. **WHY?**”

- “Visitation strengthens the home in which you visit.
- “Visitation is the most effective way to let people know they are cared for personally.
- “Visitation keeps people more regular in attendance.
- “Visitation reaches the unsaved, influences them to consider the present relationship of their souls to God.
- “Visitation changes attitudes, wins people to Christ and His Church.
- “Visitation brings about joy and fellowship not brought in any other way.”

The formula for a church becoming a vanishing influence in a community results most directly from the abandonment of visitation. How many visitation assignments have you accepted? If the church seems to be declining to you, be careful that there is no direct relationship traceable to your own involvement in your church visitation program.—*The New England Nazarene*. □

SAVE SOME”

1 Cor. 9:22



LITERATURE • EXAMPLE • CHILD EVANGELISM • MUSIC